

GARUDA PUKANAM*

of this Worldly affairs, if he thus
thinks of his God,
renunciation would not become rare in
this life. Yogins,
who by dint of such comprehensions
merge themselves in
God, are able to annihilate the seeds of
their future Rebirths,
even without renouncing their hearth and
home.

CHAPTER CCXL.

SUTA said:—Whence shall one make
salutation unto except
the man in whose heart is the devotion to
Hari ? He saves his
self from the ocean of misdeeds. A
knowledge, that encom-
mends Govinda, is the true knowledge;
a discourse that is
about Govinda is the true discourse, an
act, done for his
gratification, is the only true act—what is
the good of being
prolific in its narration ? A tongue that
hymnises the god
Hari is the only true tongue, a heart
that dwells in Hari
is the only true heart, and those two are.,
the only commend-
able hands that are engaged in
making offerings unto
him. The significance of one's head is
that it is bowed down
unto Hari in an act of obeisance, the
significance of the mind
is that it is engaged in devising works
for his gratification,
and the significance of the tongue is
that, O Govinda, it
sings of, or utters your glories. The
accumulated iniquities
of a man, even if they have assumed
dimensions as great as
those of the mount Meru or the
Mandara, are sure to vanish
away at the touch of Keshava, like a

dreadful disease in the
hand of a good physician. By
offering .whatever acts be
does, whether good or evil, to god, a
man Is not bound by
their effects. The whole universe with its
inmates of fourfold
order of created beings, mobile and
ipmobile, from the
smallest grass to ike highest BrahmJf
sleeps -tinder th\$ iaflo*
enge of thy Nescience, O lord. He, by
reposing mind in wfrtti
96